C 647 563 152 829 the city government. Maybe I am too hard, but it lines up with my steady claim: let them have democracy, but let them realize that they must pay for and use expert direction. And above all, they must work and learn. There are quite a few Dutch teachers around here in government schools, and that, to me, is good. I hope they stay. I do not know where they will get the money to pay them in a land run by economic illiterates. They try all sorts of ideas. I note that they often ask me why the United States does not help. For example, Andi said, "Why was it that the United States or some American firm did not build a factory in Makassar." I told him frankly that the reason was that there was no money to be made in South Celebes and that they would not come unless they could see certain profit. For example, who here could buy cars and other manufactured products? He took it well. Another interesting thing here is the way they are not at all bashful about the price of things. Everything I have they want to know the price of. This is especially true of the old Sulewatang. However, I met doctors at the beach, and they were rather sophisticated. And still they wanted at once to know the price of my camera as everyone else does. The old Sulewatang came into my room today and looked at everything, asking the price of each object. He commented that everything was wonderful. He also asked if I could not get some of the things he was handling for him! Thus, he obviously wanted my pencil, and whatever else I had. He asked if I could not get him just a small raincoat like I had. I have to be careful, but I manage to turn them off.

M 565 759 829 773 To get back to the first kampong trip, and also to my talk with the Sulewatang at his home the evening before; he told me that it was easy for anyone to know what per cent of blood was in any individual. Thus everything is figured out in per cent. He used the word "pro sen"! Thus if someone who is 100 per cent marries someone who is 50 per cent, the children are 75 per cent. And if someone who is 50 per cent marries someone who is 25 per cent, then the children are 35 per cent (he noted that you just cut the difference!). Thus the notable class consciousness is perhaps clearer here than anywhere else. To what degree is magic power involved? He agreed that there is practically no pure blood royalty in Bone. He knew well the stories of heaven descent, the names of gods, and so forth. I wonder if his son knows about them too? He said that the sanro [a type of native doctor] are still in. Some are doctors, that is, healers. This is all in line. He said that some of them were half men, and seemed to agree that

this was concerned with the sky-earth complex. He said that they had drum beaters and danceresses (padjoge). He said if we wanted to give a party we could call them in.

The bride price is still in use, but evidently it may be omitted if there is an agreement beforehand and the two individuals want to get married. There is evidently much class difference regarding these things. The proper way is supposed to be followed by the uppers. The poor may not be able to do so.

Regarding houses and class rules, the Sulewatang said that there was plenty of non-legitimate use of building styles, but that in the old days stricter regulations were followed. For example, today there are many non-noble people who use the ramp. The Sulewatang tried to point out the falsities in construction saying that these were not proper ramps. Still, I thought, the use of the ramp is so general that it shows a desire on the part of the non-noble to ape noble behavior without reaching a taboo by making it exactly correct. In the village there is said to be plenty of game around such as deer. Deer are hunted with lance and lasso and horse and dog.

I was told that they had never heard of bark cloth.

There are reportedly no smiths in the village but there were some in the village to the north (we went there and saw the smithy, but the smith was not in). They are said to all come from Sidenreng.

Every woman in the village is a weaver and they wear a great deal of spun woven material. For example, the Kepala kampong and others showed us sarongs, all of which were woven by the local women. It is said that there is a loom in every house. The pottery makers are said to be found in one place in the town. There are also many weavers of mats and baskets. But near the town there are not so many. Aside from brick factories (one owned by the Kepala kampong) there is a bread factory.

Goldsmiths are found only in town. This place is evidently too near Watampone to have a roster of artisans and specialists, but in the more remote kampongs such local specialization must exist.

I got into a hard discussion regarding the dividing of children. At first they insisted that it was mainly used or, in fact, only used for slaves, that is, masters divided children. Therefore, this custom was no longer to be observed. However, I forced them to explain more about it and there is evidently something here. But Mohammedan pride is causing a bit of sensitivity, I can see.

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771 are 100 per cent Mohammedan, and though the Toradja here
178 were originally not Mohammedan, they become so very
182 rapidly. I am told that in the Mohammedan religion there is no pressure on anyone to join up (which I know is wrong). As for pagan elements, it is hard to explain, as the translation or translator used the term "kafir" for pagan and this means any non-Mohammedan. (Maybe there is no term for pagan in the language?) Anyway, they finally saw what I meant. They saw that the bissu concept is pagan, and admitted that the
776 Mohammedan authorities do not like it very much. As for the spirits, the younger generation knows little about them (maybe the ordinary kampong youth know more than those that I have talked with). However the old Kepala kampong knew plenty. He laughed and brightened as I read the names of them. Thus he knew pemali, as did Andi. Both knew saradasi, and also radja eroe. They knew dewata or rewata. Also knew several others. The Kepala kampong knew paeppo, but called them popo, as did the Makassarese. In all spirit cases, he made the noise they make, usually a rather piping or whistling noise. He knew parrakang and pontiana. Also
[861] tampakoro, but added that he had not seen them. In some of these cases, Andi said that the spirits are boogey men used now to scare the children, and it may be that a lot of the "spirits" in ethnography are merely that. Thus a Tibetan ethnographer in the United States might hear a lot about Santa Claus, the boogey men, the sandman, and so forth, and go back and write about the spirits of the Americans. The Kepala
838 kampong also knew the Asu panting. As for the bissu, which
793 is the name given them when they are state officials, I got
548 much here, and also later from the Sulewatang. The homo-
535 sexual ones are called wandu or tjalabai. They are all over, it is said. As related, when they are in the service of an
● [759] aradjang, of Bone or of a wanua or of a smaller unit, they are called bissu. But ordinary ones do medical practice, and also hire out as dancers, etc. They go all over, for example, to Buton Island. Andi said he was ashamed of them. They know no shame. But the Kepala kampong seemed to think all this was only funny. He and Andi, laughing hard, imitated them with their swishing, their swaying, coyness, coquetry, etc. Andi said that they usually have plenty of money, and that they are smart. I gathered that they got much as ronggeng [dancing girl] and also (new information) that they act as homosexual prostitutes. Andi said that many men go for them and are willing to pay as much as a f.100 a night for them. He said a man might get so infatuated that he would sell his rice fields and everything to give to a loved wandu. He personally was revolted by this idea. He also